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intelligent laymen, in America at least, as for the large number of ministers, to know the reasons for the variations and innovations of the author. Lack of space is no sufficient excuse, as a few footnotes in fine print could mention every valid argument for the new positions taken. Isaiah xl.-lxvi. is located in the exile without reserve. Sections regarded by Smith (G. A.) and others as pre-exilic, and by Cheyne as post-exilic, are indiscriminately placed in this period. He locates in his chronological order Isaiah 54 before 53. He cannot forbear, in his narrative treatment, the temptation occasionally to moralize (*cf.* pp. 155 and 219) on the text under discussion. The Book of Daniel, 1-6, while describing events in Daniel's day did not originate, he *thinks* (does not know it), p. 159, until about 168-164 B.C. Daniel, says he, is not among the prophets in the Jewish Canon (p. 160). But what is the Jewish Canon, and how far back does it reach into the past? The Septuagint, worth infinitely more than mere tradition, names Daniel immediately in connection with Ezekiel. On p. 161 he seems to be in doubt about the date of the first captivity, though he has just read Dan. 1:1. We also note that the second kingdom is the Median (p. 216) though the school which Mr. Blake follows in his interpretation has no room for Darius the Mede. On p. 223 we find a piece of jugglery with figures, perfectly innocent in itself, but of no value in the interpretation of Daniel. On the whole the work will prove to be of value to readers who have made a careful study of the prophets. It must be used, however, with caution.

PRICE.

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**The Book of Psalms** (Cambridge Bible for Schools and Colleges) with Introduction and Notes. By A. F. KIRKPATRICK, D.D., Fellow of Trinity College, Cambridge; Regius Professor of Hebrew. Books II. and III. Psalms xlii.-lxxxix. Cambridge: University Press; New York: Macmillan & Co. 1895. Pages lxxx + 223-556. Price \$1.00.

The first thing that meets the reader's eye is the same Introduction that appeared in Vol. I. of this series. Quite a good production, but *one* copy of it is enough, or all that most readers can afford to give shelf-room. Will volume III. contain the same? We hope not. Then when we turn to the exposition proper we find the pagination continuous from Vol. I. What does this mean? The volumes each independent books and still dependent! These irregularities are confusing to the student. The matter of this exposition gives evidences of careful investigation by the author. By tests here and there we can form some idea of his general position. Psalms 44, 74 and 79, which are made Maccabean by those who find any such in the Psalter, are referred by the author to the early dates. He sees that they fit better the early times as we know them, than the later times which we do not know. The superiority of such popular commentaries on the Psalms, as Perowne and Maclarens (Expositors' Bible) set a difficult task before Professor Kirkpatrick. His results will be valuable to laymen who have no other critical work on

the Psalms, but for scholars and specialists in biblical study they do not supersede the valuable work of Perowne or of Delitzsch. His translations, in bold-faced types, are usually fortified by the battlements of Hebrew learning, though there is occasionally room for difference of opinion. The author's work is well "up to date." The mechanical execution of the book is uniform with the other volumes in the series.

PRICE.

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**Neutestamentliche Zeitgeschichte** von Lic. theol. OSKAR HOLTZMANN. J. C. B. Mohr, Freiburg i. B. und Leipzig, 1895. Pp. viii., 260 octavo. Price, Marks, 4.50.

It is seldom that so much good material is got so well into so small a compass as in this volume. It cannot indeed be affirmed that the quality has not suffered by the excessive condensation, but it is surprising that the injury has not been far greater. Professor Holtzmann has succeeded in producing a book which is small enough to be accurately described as a manual, and yet comprehensive enough to give an instructive survey of the subject. The contents are arranged under four heads: (1) a long introduction defining the theme and reviewing authorities; (2) the historical basis of the New Testament literature; (3) the forms of Jewish life in the time of the New Testament; (4) the religious notions of the Jews in the New Testament age. The work runs parallel in the main to the *magnus opus* of Professor Schürer, but our author claims to have gone further than his predecessor and master in that he gives prominence to the relation between Hellenism and early Christianity. The very interesting part of the introduction which treats of the sources for the history of the internal development of the Jewish people is on the whole capitally written. It goes too far afield however. The Book of Job (which is oddly grouped with Tobit and Judith), Proverbs, and Esther can hardly be included among the sources of New Testament history. And too much attention is given to relatively unimportant writings. Three pages, for instance, are occupied by a summary of the Pseudo-Phocylides, whilst the far more notable Wisdom of Solomon gets barely two. That nearly one-fourth of the section is devoted to Philo is not surprising as Professor Holtzmann believes that a cultivated Jew about the beginning of our era differed but little from a cultivated Christian of the second century. The bibliographical notes are characterized by German forgetfulness of works published in English. No mention is made, for example, of the edition of Enoch by Mr. Charles or of that of the Psalms of Solomon by Professor Ryle. The chapter on geography contains several unguarded statements. It is not fair to represent Luke as stating that the five thousand were fed *in* the city of Bethsaida (Luke 9:10 ff.) The context distinctly points at the neighborhood. The remark that the Asiarchs were associated with the worship of Artemis ought to have been accompanied by a reference to the suggestion of Professor Schürer (in Riehm ed. ii. p. 123) that they were connected with the cult of the Cæsars. It is far